(5) Whitmore

AN ACCOUNT OF THE CONVERSION OF *Fran. de Chalus, Sieur de la Motte,* And all His FAMILY, TO THE *Reformed Religion.*

By way of ANSWER to a Friend.

Wherein he shews what induced him, together with his Wife, his Sister, his Cousin, and his Servant, to abjure the ~~Romish Religion.~~ Idolatry.

Psal. viii. 2.

Out of the Mouth of Babes and Sucklings hast Thou ordained Strength, because of thine Enemies, that Thou mightest still the Enemy and the Avenger.

Done out of *French* by Mr. RAWLINS.

LONDON:
Printed and Sold by *J. Downing* in *Bartholomew-Close* near *West-Smithfield*, 1714.

Price Six-pence.

in[d] news feb[y] 14th 1738/9
we hear y[t] our Ratifications of
y[e] convention was sent to y[e] K
of Spain in a silver box, & y[e]
K: of Spains Ratifications was
sent here in a box made of
Logwood to english Logerheads

---

october 15th 1739.
its s[d] y[t] 600 head of cattle are
contracted for here by y[e] court of
france to be deliverd to their
fleet, wesiting at Lisbon for y[e]
same, very few are to our enimies
sends y[t] meal corn lead & w[t] ever
they want a nation enimies

July 25[th] 1739
on sunday there was a vast
number of papist from all p[ar]t
of y[e] town at his excellencies chapel
in soho insomuch y[t] y[e] streets
were crowded a nation
to suffer y[e] enimies to live
amongst us.

machiavell tell us y[t] to be
mercifull to our enimies is
being cruel to our selves.

Advertiſement.

WHEN my Friends were deſirous to know the Reaſons which induced me to embrace the Reformed Doctrine; I only directed them to the holy Scripture, and to the good Authors who, by it, diſcover the Truth and Error, the Importance of Salvation, and the Duties of a good Conſcience: However, I deſign'd a more particular Satisfaction for my zealous Godfather, the Intendant and Engineer of the French *King's Fortifications, living at* Courtray, *who, aſſoon as he heard that I had chang'd my Religion, wrote me the following Letter.*

GODSON,

I Have received the Letter you was pleas'd to write to me: The Miſery of the People of this Province is ſo great, that they'll find it hard to recover themſelves from all the Calamities they have ſuffered during the War; all their Labours hitherto ending in a difficulty to get Bread: By this means, Sir, I ſee no probability as yet of being capable to do you any Service with relation to the Sale you deſire ſhould be made of your Houſe and Land of *la Motte*. Beſides, we have a Book handed about here, written by the Reverend Father *Hennepin*, a *Franciſcan* and Miſſionary to *America*, which gives an Account, that you and all your Family are turned Hugonot Hereticks at *Utrecht*. The Reverend Fathers the *Franciſcans* of this Town have ſeveral Copies of it;

and the Fact is but too well known all over *Flanders*: If ſuch a Misfortune has befallen you, as I am perſwaded it has, I wonder you are not apprehenſive of being cruſh'd in pieces by Thunder from Heaven. I am obliged, by the ſpiritual relation of my little God-Daughter, to tell you, that if you ſhould come into this Town, you would be look'd upon as a Dog, and you would run the Risk of being torn in pieces by the Mob: You are not to wonder if henceforwards your Affairs proſper not, and have nothing to expect but the Curſe of God. As for me, I pray to Him with all my Heart, and to our Lady of *Groening*, that ſhe would look upon you with an eye of compaſſion, to inſpire you with a Repentance proportionate to your Crime; and that ſhe would take care of your Souls, and of your poor Children. I confeſs to you, with Grief, that having done ſo abominable an Action, I make great Scruple of having any Commerce with you; my Confeſſor would, with Juſtice, refuſe me Abſolution for it. You may take your Meaſures hereupon, and charge whom you pleaſe with the Care of your Affairs; I diſcharge my ſelf from it, being obliged, with the greateſt Sorrow in the World, to bid you an eternal adieu.

From Courtray,
Jan. 18. 1699.

B. D. L.

Several Avocations have for a long Time hinder'd me from preparing him a ſatisfactory Anſwer. When I had almoſt left off thinking of it, ſeveral pious Perſons blamed me for it, and exhorted me to ſet about it in good earneſt, and even to publiſh what I ſhould write: They told me I ſhould hereby put in Execution the Order which JESUS *gave to him* whom *he had delivered from a Legion of unclean Spirits, to* go home to his Friends, and tell them how great things the Lord had done for him, and how he had had Compaſſion

on

on him, *Mark* v. 19. *And hereby I ſhould at once anſwer all my Friends, edifie ſeveral good Souls, give Light and Emulation to a great Number of Papiſts, who are capable of opening their Eyes towards the way of Salvation, if they were but once awakened. I do it at their Perſwaſion, in a very plain manner. You will not find here thoſe complete Aſſemblages of Motives to Converſion wherewith ſo many diſrob'd learned Men have almoſt ſatiated the* Anti-Roman *Zeal. There are enough others, without me, to content thoſe who do not yet ſay,* It is enough. *I ſubſcribe all that thoſe Gentlemen write, which is common to me and them, without copying them. Methodical pieces do not belong to my Character: The little Art that appears in this, wherein you find nothing that aſpires to the important degree of being an Author, will doubtleſs skreen me from Criticks. I hope ſome Indulgence will be granted to a Perſon who is not a Man of Letters, and who has ſpent his whole Life in the Profeſſion of Arms.*

The Converſion of Francis de Chalus, Sieur de la Motte, *and all his Family, to the Reformed Religion. By way of Anſwer to a Friend.*

SIR,

I Have received your Letter, which I find to be the honeſteſt of all that my Relations and Friends have ſent me, either from *Bruſſels*, or from all over *Flanders*, ſince my Converſion; which not only treat me in a more violent Stile, but even ſpue out all their Rage againſt *Calvin* and his Religion, and generally againſt all the Reformed. 'Tis the ordinary Stile of all the Papiſts, who, having no ſolid Reaſon againſt the reformed Religion, have recourſe to Railing and Calumny. I had a Mind to be ſilent to this Letter, as I was to the others; but hoping that the Spirit of God will furniſh me with Light ſufficient to baniſh from your Mind the deplorable darkneſs which produceth thoſe Regrets and Reproaches, by giving you an account how I came to that great change of Sentiments which ſtrikes you with ſo much Horror and Aſtoniſhment; I do it, Sir, to aſſure you that I am obliged to you, for being ſo ſenſibly affected with my Loſs: and as we are not Men of Letters, I'll make uſe only of the Book of Life, called the holy Scripture, which unhappily is forbidden you. I'll tell you what I have learned from it, ſince I have had the Happineſs of being acquainted with it; and what Life I lead in that Re-

Religion which you call abominable, because you do not yet know what it is: You'll perhaps relish my plain Narrative better than all those Treatises of Motives to Conversion, wherewith the World is so well furnish'd, as not to expect them in a Cavalier's Letter. Comfort your self, I intreat you, upon the Subject of my Religion; you bewail me, and you are a thousand times more to be lamented than I, for being of the Number of those Ignorants, who, in their Flights of Religion, sound the Alarm of Invectives and Imprecations upon those who pass from their Church into another. Such a Noise doth not frighten a Man of War, who is used to the roaring of Cannon; and the Thunder-Bolts, which you make to rumble over my Head, small Flashes of the *Vatican* Thunder, will never do me so much harm as did the Bombs fired from *Versailles*, which burnt me two Houses at *Brussels*.

You know that I was born at *Dole* in *Franche-comté*, a more superstitious and idolatrous Country than *Flanders*, where the People are much better taught to be afraid of the Inquisition, than to fear God. My Father, after he had been Captain and Adjutant-General of the Town, for the Space of Twenty Five Years, died, and left me under the Tuition of Monsieur the Marquis of *Conflans*, who brought me up for the World, in a manner suitable to my Birth, with great Hopes for my Fortune, which made me follow him into *Flanders*, where he was Governour of *Brussels*; there I spent all my youthful Days as a good *Roman* Catholick, in a lazy Slavery to Custom, under the Faith of the Curate, and under the Prejudices of a dark Education with respect to Religion; receiving no Light for the Conduct of my Life, but from the Love of the World, and from the Fire of Passion for the Interest of Fortune. A long Train of Disgraces has been the way through which Providence has brought me to the Time, to the Place, and to the Means of a happy Instruction for me and my Family

mily in the ſaving Truth, which we had been taught to hate, without ever having inquired for what Reaſon.

After having ſerv'd in the War ſeveral Years, I married, and retired into the Country to my Houſe of *la Motte*, near *Courtray*, in the Juriſdiction of the *Chateleny* of *Menin*; for which you tell me you cannot find a Chapman. The War expoſed me ſeveral times to the Ravages of the Forragers, drove me out of it, and at length obliged me to ſeek for Safety in *Bruſſels*, where the *French* Bombs came and compleated my Ruin, laying all my Poſſeſſions there in Aſhes.

The King of *Spain*, conſidering all my Loſſes, and in recompenſe of my Services, gave me Letters Patent of the Franchiſes and Privileges which the Officers who actually ſerve him enjoy, *viz.* to chuſe a Place, and to ſettle wherever I had a Mind; and as I was determining to chuſe one, which was very proper and advantageous for my Family, GOD, who had determined in his Council, to call me to the Knowledge of his Truth, then put it into my Heart, by the Advice of Colonel *Makay*, a good Proteſtant, to go and live at *Utrecht*. That Colonel let me know, that I might find various means to ſubſiſt my Family there handſomely, as long as the War ſhould laſt; and that after the Peace ſhould be concluded, I was ſtill at Liberty to make uſe of my Patents, or to return into the Country, and repair what the War had burnt me, and made to be over-run with Weeds.

The Colonel, whom I had the Honour to know, and who had, upon all Occaſions, expreſs'd a great deal of Affection for me, wiſh'd I would come to *Utrecht*; becauſe having the Son of General *Makay*, and my Lord *Rey* his Couſin, under his Care, who were to come there for Two Years, to perform their Exerciſes, their Governour Mr. *Hey* had complain'd, that he had not a reaſonable Allowance, that he made the Experiment for ſeveral Years

Years when he had been there with other Lords, ſo he and the Colonel did what they could to engage me to come there upon that footing. But before I would give them my Word, I deſired the Colonel to give me Three Months to conſider of it, in which time I would ſend my Siſter thither, to ſee how they lived there, and whether the *Romiſh* Religion was freely exerciſed, and our Salvation ſafe. He conſented to it, and gave her Letters of Recommendation to his Popiſh Friends.

My Siſter went to *Utrecht*: and ſhe tarried there about Four Months. She found there were Prieſts and Maſſes enough to preſerve us from the pretended Contagion of the *Calviniſts*; and that even the Reformed, who were Maſters of the Place, were mild and moderate, leaving every one at liberty to live according to his own Religion. Theſe Reaſons, added to the Knowledge I had of the Humour of thoſe *Dutch* Gentlemen whom I had frequented in *Brabant*, during the War, and from whom I had received nothing but Civilities, nor ſeen any thing but good Examples, made me reſolve upon coming to *Utrecht*; bewailing a Thouſand times in my Soul the Fate of ſuch People, particularly that of an intimate Friend of mine Monſieur *Catz*, Intendant of the Hoſpitals of the *Dutch* Army, ſince I believ'd, as an Article of Faith, according to the Principles of my Religion, that they would all one Day be damned to the Pit of Hell.

Colonel *Makay* having then aſſured me, that his two Kinſmen ſhould board with me; ſent them to my Houſe Two Months after I was ſettled in it, and ſent their Governour with them, to whom he recommended a particular care of my Intereſt, and to procure me all the Advantages he poſſibly could. But Death having ſurpriz'd the Colonel a Year after, the Scene of Affairs ſhifted, and his Kinſmen left my Houſe. You ſee, Sir, that I took all the neceſſary Precautions to preſerve our Ig-

norance, and my Thoughts and thoſe of my Family were ſo far from turning Hereticks, as you call us, that for the Space of a whole Year, according to the Advice of the Fathers the Jeſuits of *Utrecht*, we never frequented the Reformed, nor would have any Commerce with them, nor buy any thing of 'em, as long as we could have what we wanted among the *Roman* Catholicks.

But GOD, who put a Stop to the Fury of *Saul* in the way to *Damaſcus*, ſtopp'd our Bigottry in the Neighbourhood of a *French* reformed School, where we accidently happen'd to lodge. I found my ſelf as it were oblig'd to ſend my Daughters thither, as well on the account of the great Abilities of the Ladies who taught the Language, and Embroidery, as by reaſon of the much greater Convenience in Winter, than to go to our Papiſts, in a diſtant part of the Town.

'Twas at Mademoiſelle *Mathurin*'s, where I did not know that *the Kingdom of God, and his Righteouſneſs* were to be found, and that what one has there over and above in an exquiſite degree, the other things neceſſary to form the Mind, the Tongue, the Dexterity of the Fingers, and the good Air of Girls of Faſhion, is but an acceſſory. I did not know, that this School was placed in the Head of the Corner, and diſtinguiſhed by the faireſt Character that a Chriſtian School can bear, and that the Family has a Miniſter for its Maſter; who has kept a Confeſſor's and Martyr's School in the Priſons of the *French* Inquiſition for about Eight or Nine Years; that being ordinary Paſtor at *Arnhem*, he had the Courage to leave his Church, and forſake his Family, to return into *France* to preach the Croſs under the Croſs, in the Country where the Perſecution has been the moſt inhumane that ever ſtain'd Hiſtory with Blood. As 'tis this Dedication which Monſieur *Mathurin* hath made of his Life to the recalling, to the Conſo-

lation

lation and Converſion of his Brethren, new and old Papiſts, which hath reduced his Family to keep a School, it is not to be wondred at that this School has ſome *Rapport* to the Leſſons of ſublime Chriſtianity, which, I have ſaid, he, from his Priſon, or from his Grave, teacheth all the World; that Meſdemoiſelles *Mathurin*, the Wife and Daughter of ſuch a Paſtor, take their Part in this Miniſtry which *turns many to Righteouſneſs*, that they have Zeal, and that their Zeal is accompanied with Succeſs, through the Bleſſing from above, in the Converſion of Sinners, and of them that were out of the way; and that they have happily contributed to our Converſion: And as 'tis the moſt precious Obligation one can be under, and the deareſt to my Heart; can one blame it if, being fill'd with Gratitude, it hath poured it out in this Digreſſion?

I ſent my Daughters to this School, thinking that I and mine were of a Catholiciſm that was Proof againſt all the Fire-Arms of the Hugonots, which St. *Paul* calls *the Armour of Light*, and *of Righteouſneſs:* I ſtipulated with theſe Ladies, that in teaching them fine Embroidery and the Language in Faſhion, they ſhould not in any wiſe ſpeak to them of the Language of *Canaan*, nor of any thing which ſavours of *Calvin*'s Religion; and that they ſhould be turn'd out into another Room whenever they prayed to God, or ſung Pſalms in the School. Mademoiſelle *Mathurin* promiſed me that ſhe would not ſolicit them to hearken to what they had no mind to hear, leaving to me, as their Father, the Direction of their Conſcience: She kept her Word with me.

However, as Prohibition is a Charm, which exciteth the Deſire of what is forbidden, my eldeſt Daughter liſtned, from the Place whither ſhe retired, whilſt they were at their Devotions, with ſo much Attention to what was ſpoke aloud in the School, that in a few Days ſhe had learn'd ſome Pſalms, ſome Paſſages of holy Scripture, and ſome

wonderful Prayers, which she would come and recite to us, affirming that she had never learned any thing so fine in the Nunnery of *Sion*, where she had been Two Years at board. She was huffed and ill used for her Pains, but in vain; for we could not at length forbear relishing and admiring what she repeated.

At the same Time there happened a remarkable Step to our Instruction, in which the particular Care of GOD in leading us to it appear'd very visibly. A young Cousin of ours, who had known and lov'd us at *Brussels*, whither she came to learn *French* and Needle-work, and whence she was driven, as we were, by the Fire, was desirous to come and rejoin us at *Utrecht*, to perfect her self in the Art of speaking *French*, and in Embroidery. Her Mother finding no Inconvenience in it, but the Danger of breathing the Air of a Country, said she, full of beggarly Hereticks, conjured me to be a Father to her, and to take great Care that she should frequent no Company but Christians; (these are the very Words of her Letter;) which when I had promised her, she sent her to us in a handsome Equipage, and with a good Allowance. There happened to be amongst her Books a *Dutch* Catholick Bible, printed at *Antwerp*, which one of her Friends had given her, to fortifie her against the Attacks of the Hugonots, amongst whom she was coming to live. Behold, Sir, how the Providence of God placed this Bible, in her Trunk, in the Room of the Lives of the Saints in *Folio*, which I had left in that Country as a Treasure in Trust, and which I had particularly desir'd her to bring to us; but her Trunk was so full, that there was no Room for it. 'Tis this Bible wherein God has revealed to us all the Treasures of Knowledge and of Understanding, which has been so *profitable* to us *for Doctrine*, *for* our *Conviction*, *Correction*, *and Instruction in Righteousness*, according to the Expression of St. *Paul*, 2 Tim. iii. 16.

As

As ſoon as my Couſin was arriv'd, I was glad to have her accompany my Daughters in their School, that whilſt her Fingers were acquiring Skill, ſhe might watch over their young Souls to preſerve them in Ignorance of the Goſpel, which, as I began to perceive, was publiſh'd there every Moment. But when *the Lord* will take the *City*, *the Watchman waketh but in vain*, Pſal. cxxvii. 1. —— There is no *Jericho*, whoſe Walls will not fall at the Sound of his *Trumpets*. This Girl freely ſaid to her patient Miſtreſſes all the antiquated ſilly things that are ſaid in *Flanders* againſt *Calvin*, and *Calviniſm*; ſhe boaſted of the Exploits of the Inquiſition, and of the Perſecution againſt the Reformed. To all which they anſwer'd her with a great deal of Meekneſs, Wiſdom, and Light; glorying in the Sufferings which their Brethren underwent for the Goſpel. She would come and relate to us all that had paſs'd, making Game of it; and yet this poor Ignorant was at length ſo moved with it, ſo aſtoniſh'd at it, that it became the Entertainment of her Dreams, and in Spight of her ill Will, gave her much Uneaſineſs.

One Day a Diſpute concerning the Reliques of the Three Kings which are at *Cologn*, upon which General *Makay*'s Son, and his Companions, crack'd their Jeſts, made me riſe from Table in Anger. My Couſin, who thought her *Antwerp* Bible muſt needs contain the Proof of ſo important an Article of Faith, propoſed to conſult it thereupon. We reſolved thenceforwards to make uſe of it againſt the Attacks of thoſe Gentlemen, and other Reformed, upon other difficult Points, and to reject their Citations. We borrow'd a New Teſtament of the *Calviniſtical* Verſion, to know wherein it differ'd from ours. We were exceedingly aſtoniſhed to ſee how exactly they agreed, and much more, not to find the *Popiſh* Doctrines and Superſtitions either in the one or the other, but every where pure *Calviniſm*; which obliged me to come

to a closer Examination of the Matter, to see whether I was in the Way of Salvation; and this was the Method I took.

I went with my little Bible to my Father Confessor; I let him into all our Disputes, and ask'd him if it contain'd all the *Romish* Religion in general, or whether there was still another Bible, because I could not find any one Article of my Religion in this. He told me that my Bible was very good, that it was approved, and that it contain'd all the true Doctrine of the *Roman* Church: but that I ought not to trouble my Head with what the Hugonots could say to me thereupon; that I ought to return a Thousand Thanks to God, for being born in the most Catholick Country in the World; that if he had time, he would direct my Finger to all that I thought I had not found in it; and that I ought to make my self easie. This made me a little easie in my Mind, nevertheless I could not comprehend how I could have pass'd over all the Articles of my Religion without observing so much as one; this made me resolve to run over the whole Bible once more, and to mark all the Passages which made me doubt of it, to desire him to explain them to me at some other time: In the mean time, I desired him to grant me leave to hear a Minister preach, to satisfie my Curiosity as a Traveller, which he immediately refused; but as I insisted on my Demand, and he saw I was a Man likely enough to take that Liberty in spight of his Teeth, he granted it me for a Quarter of an Hour.

The first I had the Happiness to hear in my Life was Monsieur *Martin*, whom I heard with an inexpressible Satisfaction, preaching upon the Prohibition of *taking GOD's Name in vain.* He di Wonders, and the Word of God, in his Mouth appear'd to me as a *two-edged Sword*, which mad me feel its *piercing to the dividing of* my *Soul.* resolv'd on the Spot upon an intire Divorce fro th

the curſed Habit of military Men in that Article, in which my Popiſh Directors had been ſo indulgent to me. My Surpriſe was ſo great at hearing his manly and evangelical Eloquence, ſo different from the Sermons of my Directors, which were uſually fill'd with Fables and other things beneath the Gravity and Sanctity of the Pulpit, that I had no reſt till I had heard the other Miniſters *Meſſieurs* his Collegues, whoſe Praiſe is ſo great throughout the World. I muſt here confeſs to you, Sir, that their Sermons touch'd me ſo to the quick, that without fear of Excommunication, wherewith my Confeſſor thteatned me when he heard of it, and without being afraid of paſſing for a Heretick, I frequented their Auditory as much as my Time would permit.

I perceiv'd that I had been mightily led aſtray, and that 'twas a meer Party-Cauſe. I thereupon conſulted my Siſter, who had help'd me run over the Bible, and doubted as well as I, whether ſhe was in the way of Salvation. The more, ſaid ſhe, I read in the holy Scripture, the more I perceive the Popiſh Doctrines to diſappear; we mark'd together all our principal Articles of Faith. I was reſolv'd to make ſure work of it, and went to our Jeſuit, to deſire him to explain to me (as he had promiſed he would) ſome Verſes of Scripture which made me doubt of my Religion. This ſhews you, Sir, that I did not ſeek to become reformed without giving the Cauſe a fair hearing; and this, Sir, is what touch'd me moſt, and what ought to move you alſo, and oblige you to reflect ſeriouſly upon it, if you have never ſo little care of your ſelf and Family; that I could find in the holy Scripture neither Pope; nor Adoration of the Hoſt; nor Tranſubſtantiation; nor Sacrifice of the Maſs; nor Retrenchment of the Cup; nor Merit of Works; nor Purgatory; nor Prayers for the Dead; nor Invocation of the Virgin *Mary*, and of the Saints; nor Worſhip of Images and Reliques;

nor

nor Invocation and Adoration of the Croſs; nor Service in an unknown Tongue; nor Indulgences; nor auricular Confeſſion, *&c.* On the contrary, I therein found all theſe Doctrines foretold, reproved and condemned by Jeſus Chriſt, as humane Traditions, and capital Errors. I made this conſequence, and you ought to make it as well as I, that ſince the Apoſtles never taught ſuch Doctrines, the *Romiſh* Religion is falſe; and that not being oblig'd to profeſs any other Religion than that of the Apoſtles, I cannot be a Heretick for not doing what they neither did nor appointed to be done, and that whoever does, is not only a Heretick, but a Pagan and an Idolater.

My Confeſſor let me know, by his ſtern Countenance, that I took too much Liberty. Without waiting his Anſwer, I deſir'd him to tell me the Meaning of the Second Commandment of God; *Thou ſhalt not make unto thy ſelf any graven Image, nor any Likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God am a jealous God*, &c.

I afterwards ſhew'd him the *Fifth Chapter* of *the Epiſtle to the Hebrews*, and from the *Seventh Chapter* to the *Tenth* incluſively, where St. *Paul* ſheweth, in the cleareſt and moſt expreſs manner, that there is no other High-Prieſt under the New-Teſtament beſides Jeſus Chriſt, nor any other Sacrifice beſides that of the Croſs, which neither can nor ought to be reiterated; whereby the Prieſts are degraded from the Dignity they uſurp, of being ſacrificing Prieſts of Jeſus Chriſt, and the Sacrifice of the Maſs is utterly deſtroy'd. I ſhew'd him alſo *the Third Chapter of the Acts*, where St. *Peter*, ſpeaking of Jeſus Chriſt, ſaith, that *the Heaven muſt receive* him, *until the Times of Reſtitution of all things, which GOD hath ſpoken by the Mouth of all his holy Prophets ſince the World began*; which is inconſiſtent with the cor-

corporal Preſence of Jeſus Chriſt in the Sacrament of the Euchariſt. I laid before him the *Third Chapter of the Epiſtle to the Coloſſians, Verſe* 1. where St. *Paul* teacheth us, that we are to ſeek for Jeſus Chriſt only at *the right Hand of God*; which is again directly contrary to his corporal Preſence upon Earth. I alſo turn'd him to the 24*th Chapter of St. Matthew*, where we read this Prediction of Jeſus Chriſt, — *If any Man ſhall ſay unto you, Lo, here is Chriſt, or there: believe it not.* —— *If they ſhall ſay unto you, Behold, he is in the Deſert, go not forth: Behold, he is in the ſecret Chambers, believe it not.* I ſhew'd him farther, with relation to the Retrenchment of the Cup, the 26*th Chapter* of the ſame Goſpel, where Jeſus Chriſt giving the Cup to the Apoſtles, ſaid to them in expreſs Words, *Drink ye all of it.* I deſired him to ſhew me that St. *Peter* had been Pope; that he had granted Indulgences for the Living and for the Dead; that he was a Vice-God, cauſing himſelf to be worſhiped upon an Altar as GOD. I could have asked him farther, in what Paſſage of Scripture it is ſaid, that the Pope is St. *Peter*'s Succeſſor, in the Quality of Head and Spouſe of the Church? I could alſo have queſtioned him on ſeveral other moſt capital Errors of the *Romiſh* Religion; as for inſtance, concerning *Lent*, and the Celibacy of Prieſts. I could have asked him, how he could reconcile thoſe Doctrines with the Words of St. *Paul*, 1 Tim. iv. *Now the Spirit ſpeaketh expreſly, that in the latter times, ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils; ſpeaking Lies in Hypocriſie, having their Conſcience ſeared with a hot Iron, forbidding to marry, and commanding to abſtain from Meats, which GOD hath created to be received with Thankſgiving of them which believe, and know the Truth: For every Creature of GOD is good, and nothing to be refuſed, if it be received with Thankſgiving*: But my Diſcourſe having put him out of Humour, he interrupted me, by

telling me, 'That it was not for a little Genius, like mine, to meddle with the Interpretation 'of holy Scripture; that I must be very rash to 'pretend to have more Light than all the Divines 'of *Flanders* and *Brabant*; that all he had to answer, was, that he pitied me; that it was more 'than time for me to return into my own Country; and that, in a Word, a Church of Two Days 'standing should not give Laws to the most ancient in the World; that the Whole of his Duty consisted only in telling me, that if I do 'not believe what the *Roman* Catholick Church 'believes, without embarrassing my Mind, I was 'already half damned. I intreated him to convince me that I was in the wrong, by giving himself the Trouble of having a Conference with a greater Genius than mine; telling him there was a Minister, who would be so charitable as to satisfie me concerning those Matters in his Presence. He told me, *that was forbidden, and that all he could do was, to pray for me*, leaving it to my Choice to side with which Party I pleas'd; after this Answer, am I become a Heretick by seeking to secure my Salvation?

The Jesuit having thus abandon'd us, GOD put it into mine and my Sister in Law's Heart to quit his Church immediately: My Wife and my Cousin persisted in their Religion, insomuch that our Family was divided, and for some time we were in perpetual Contests and Quarrels. To appease my Wife, I promised her to let her live in her Religion, and never to make her uneasie on that Score; but the Holy Ghost, who was working for her supreme Advantage, depriv'd her of Sleep Day and Night; she went and gave an Account of her Uneasinesses and Troubles to Mademoiselle *Mathurin*, who explain'd the Matter to her as well as she could; and having prevail'd upon her to go with her to the Lecture, GOD drew her into our Party.

Our

Our Couſin, who had brought the powerful Inſtrument of our Salvation, ſtood out longer againſt its Light, retaining too much to her Intereſt in the World, where ſhe had a rich and tender Mother, who, ſhe foreſaw, would be exceedingly provoked, when ſhe ſhould hear that ſhe was turn'd Hugonot: She kept conſtantly to her Popiſh Duty. But, confiding in the Grace of GOD, we were in hopes that the Lord would not utterly forſake her, but that her Hour would come ſooner or later, whilſt we continued to intreat him to fortifie us more and more, begging the Aſſiſtance of his holy Spirit for that Purpoſe: We deſired the Miniſters to aſſiſt us in whatſoever depended upon their Office; which they very readily did. Monſieur *Martin* was the Perſon who charged himſelf with our Inſtruction, and who acquitted himſelf of it with all the charitable Care we could hope for from ſo zealous a Paſtor.

In the mean time the Report reach'd the Years of all the Papiſts, that I and my Family were inſtructing in the Reformed Religion. The good Jeſuit, who continually ſaw our Couſin at his Church, ſhew'd her all the Civility in the World; but then he made her ſhed abundance of Tears for Three Lord's-Days running, whilſt ſhe obey'd the Commands of her Church. The firſt Lord's-Day after we enter'd upon Inſtruction, the Jeſuit made a devout Girl preſent him a Bill, as he was going into the Pulpit, which he read out in theſe Words: *We recommend to your Prayers a Family, who, through a wretched Curioſity, are gone aſtray out of the Way of Salvation; we are all obliged to pray that GOD would bring them back into the right way; I hope that the Maſſes of pious Souls will make them return to their Duty.* After which he took his Text in the 21ſt *Chapter* of the Goſpel according to St. *John* at the 21ſt and 22d Verſes, *Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this Man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is*

that to thee? Follow thou me. From those Words, *what is that to thee*; he took occasion to make his whole Sermon turn upon this Conceit, that if those Persons, who would fain be wiser than the Popes and the Councils, had but duly reflected upon these Words of Jesus Christ, *what is that to thee*, they would not have dived into the Bible without necessity; repeating continually, *what is that to thee*: And in short, he made a bellowing for a whole Hour upon *what is that to thee*; as if he would have said, what hast thou to do to inform thy self concerning thy Salvation? why canst thou not believe the good Father Jesuit upon his Word? Are you not very stubborn to amuse your self at turning over the Leaves of the holy Scripture, whilst he is killing himself with preaching that it is not necessary, in order to make the People abide in the grossest and most pernicious Ignorance that ever was, by hindring them from obeying the express Command of Jesus Christ, *John* v. 39. *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testifie of me.* The Second Lord's-Day the Jesuit repeated the Bill of Recommendation for Masses, adding, that the Family was upon the Brink of Perdition. He desired all good Souls to awaken themselves upon so tragical an Occasion: This Proclamation made my Cousin weep all the remaining part of the Mass. The Third Lord's-Day, the Father Jesuit added, that if GOD did not succour us speedily, we were going to Hell full speed; which did so offend the Girl, that she went out of the Popish Church that instant, with a firm Resolution never to come into it more. And indeed she join'd us that very Day, through the Grace of God, and put her self jointly with us upon Instruction in the Truth, which was so lightly esteemed by our good Father Jesuit.

All the Papists of the City of *Utrecht*, thought that I and my Family had done them a great Dishonour,

honour, and all of them in general became our Enemies. There were few of them but came to us with ſome dull Arguments, either from their own Head, or from that of their Curate; they even deputed ſome to try whether a Sum of Money would not put a Stop to our Procedure. There was then a Popiſh Lady, who was very well known, who, meeting me, aſſured me that ſhe was ſenſibly troubled at the Scandal we were going to give to the *Romiſh* Church, and told me, that if I would follow her Advice, I might ſecure mine and my Family's Salvation, without being oblig'd to ſo unworthy an Action, as to turn Hugonot; and having ask'd her, what that Advice was? *You muſt know*, ſaid ſhe, *that I have made an Agreement with our Father Confeſſor for Fifty Livres* per Annum, *and with that he is obliged to pray, and ſay as many Maſſes as are needful, in order to ſave my Husband and me; and if he don't do his Duty, ſo much the worſe for him, and he muſt anſwer for it; as for me, I am perfectly at eaſe, and do not trouble my Head about it, thoſe Men are made for to ſave others.* I ask'd her what Security ſhe had for an Affair of ſo great Importance, where eternal Salvation was at Stake; and told her, that her Confeſſor was of the Number of thoſe of whom we read *Matt.* xv. 14. *They are blind Leaders of the Blind: And if the Blind lead the Blind, they ſhall both fall into the Ditch*: That 'twas a horrible thing to truſt one's Soul to a Man for Fifty Livres a Year; that for my Part, I thank'd her for her Advice, and languiſh'd after the Moment when I ſhould abjure a Religion that was ſo full of Traffic and Abomination. As we all, by the Grace of God, did indeed in a little time after make a publick Profeſſion of his holy Truth, in the *Walloon* Church at *Utrecht*, under the Direction of Monſieur *Martin*; Father, Mother, Siſter, and Couſin, together with our Servant-Maid, according to the Confeſſion of Faith in our Liturgy. You may imagine that I have here tranſcribed that Confeſſion

of

of Faith Word for Word, which is ſo agreeable to the Word of GOD, and ſo full of Unction. And certainly it is written in my Heart by the Spirit of the living GOD, and I ſhould think my ſelf very happy, if he ſhould do me the Honour to call me to ſign it with my Blood. I proteſt this to you, to take away all Suſpicion of my having changed my Religion thro' Levity, or from any other ill Principle.

We were willing that our Children ſhould accompany us in this Action, thereby to give a ſtronger and more ſolemn Teſtimony of our conſecrating them to GOD, and obliging our ſelves to educate them in this holy Religion, which he had given us Grace to embrace.

This, Sir, is the Teſtimonial which one of the moſt enlightened and moſt grave Eccleſiaſtical Societies gave me, after a mature Examination, ſigned by the Paſtors, Elders, and Deacons.

MR. Francis Chalus *of* la Motte, *having ſome Years ago left* Bruſſels, *to come and live in this City, with his Wife, his Siſter in Law, their Couſin, and his Three Children; ſome time after he and they aſſured us, that in reading the holy Scripture, they had diſcover'd ſeveral Errors of the* Romiſh *Church, in which they were all born, and the Truth of our Religion in ſeveral of its principal Articles, and had a Deſign to renounce the former, in order to embrace the latter; deſiring us to inſtruct them more exactly in the true Religion which they deſired to chooſe. We heartily approv'd their Deſign, and have labour'd to ſhew them the way of Truth and Salvation. Wherefore, after we were aſſured of their Progreſs in the true Doctrine, and had known, by a long Trial, that their Deſign had no other Motive but the Care of their Salvation, and Zeal for the Truth, they have been received to the Communion of the Church; they have publickly abjured the Errors, Superſtitions, and Idolatries of the Church of* Rome, *and of all Popedom in general; and have made Profeſſion of the Reformed*

formed Religion, the Fourth *Day of* April 1699. *promising a holy Perſeverance therein to their laſt Breath. From that time to this Day, there has nothing appeared in all their Conduct which leaveth us any Room to doubt of the Sincerity of their Converſion. They have been conſtant in our holy Aſſemblies, partaking of the Lord's-Supper with us, as opportunities have preſented. They have taken and do ſtill take great Care to teach their Children the Precepts of our holy Religion, and to form them to Piety and good Manners. So we do not doubt, as far as one can judge of Men by the outward Appearance, but they ought to be look'd upon as true and faithful Members of Jeſus Chriſt. For theſe Reaſons we recommend all this Family to the Grace of God, and to the Affection of our Brethren. Done at* Utrecht, *in the Year* 1699. *Signed* Saurin, *Paſtor*; Janicon, *Paſtor*; Martin, *Paſtor*; *with Four Elders, and Four Deacons.*

And a little lower is written,

Monſieur de Chalus *has behaved himſelf to this Day as it becometh a good Man, and as a pious and true Proſelyte ought to do. We therefore confirm, and are very willing to ſign the preſent Teſtimonial, at* Utrecht, April 10. 1701. *Signed* Saurin, *Paſtor.*

It is alſo indorſed as follows:

Monſieur de Chalus *and his Family having continually edified us by their good Conduct, we think our ſelves obliged to continue to confirm the Teſtimonial we have given them. Done at* Utrecht *in the Year* 1702. *Signed* Saurin, *Paſtor.*

Far from being a Heretick for ſeparating from the *Romiſh* Church, as you pretend I am, I ſhould be ſo aſſuredly if I did not ſeparate from it. I ſhould even be an obſtinate Heretick, if I reſiſted the Lights I have received by reading the Word of God, which ſhews me that your Church is an ido-

idolatrous Communion, and the Society of Antichriſt, and the great *Babylon*. Wherefore I intreat you, Sir, to examine things without Prejudice, and you will find that I am not miſtaken in preferring the Reformed Religion to the *Romiſh*, and that my Converſion is not a Crime that ſhould make me afraid of being ſtruck with Thunder from Heaven, and which ought to be expiated by Penance, as your Blindneſs makes you imagine, and as your miſtaken Zeal makes you write in your Letter. You will have no Commerce with me, becauſe I have choſen the true Religion of the Apoſtles; I ſhould have more Reaſon on my Side, if I would have none with you; for you belong to a Church, which is not only falſe, but alſo impious, idolatrous, and antichriſtian.

Upon this Occaſion I cannot forbear acknowledging that the Conduct, regular Life, and good Morals of the Reformed in *Holland*, have ſo edified me, that I have thought my ſelf in another World, ſeeing the Care every one takes to be inſtructed in the Chriſtian Religion, and the Zeal they have to edifie each other, as well by frequenting the holy Aſſemblies, as by ſinging Pſalms, by the Praiſes which they every Day give to God, and by their honeſt and pious Converſations. Whereas in your Religion, the greateſt Part of you live like Beaſts, in profound Security, without informing your ſelves of any thing that relates to your Salvation. Your People are zealous in nothing ſo much as in making MASQUERADES and COMEDIES of all thoſe things which you call HOLY, as you ſtile the Opera of the *Paſſion* of JESUS CHRIST, which is repreſented every Year at *Bruſſels* on *Good Friday*, wherein moſt execrable things are acted. A *Dutch* Officer, who went with me to ſee it, went out a Quarter of an Hour after, telling me he did not think himſelf ſafe there, and that he was afraid leſt the Earth ſhould open to ſwallow ſo criminal an Aſſembly; that neither the

Jews

Jews, nor the moſt finiſh'd Profligates could invent, or be capable of committing the Infamies and impious Deriſions at the *Paſſion* of our Redeemer, which he ſaw acted there under the Noſe of a whole Herd of Prieſts and Monks, who laughed at it till they were forc'd to hold their fat Sides. In truth, I cannot think of theſe things to this Day without trembling.

If our Converſion has rejoiced the Angels of Heaven, and the Children of GOD, it has very much vexed the Children of the Pope, who could not ward off this Stroke by the Multitude of Maſſes they procur'd for that Purpoſe, which have ſerv'd only to fill the Jeſuit's Purſe; which oblig'd an honeſt *Roman* Catholick to own to me, that their Cries and Grimaces on this Occaſion have coſt each of their Churches above a Thouſand Livres; and that thoſe Gentlemen would be glad with all their Hearts, if ſuch a Family would come from *Brabant* every Year, to augment their Revenue. I do not wonder at what you tell me, that Father *Hennepin* has bawl'd it all over *Flanders*, and ſwell'd out his laſt Book with it, and made a *Factum* to the Pope: You muſt know that inſtead of reaping Profit from this Converſion, as did the good Fathers the Jeſuits, by building a Popiſh *Walloon* Church on the Occaſion, he has taken fruitleſs Steps, preſented Petitions in vain, and, in fine, by his Knaveries, got himſelf driven out of *Utrecht*.

I have already ſhewn you ſeveral of the Errors of the *Romiſh* Church; I cannot tell you how many of them there are which have *choak'd* me; as the forbidding the Reading of the holy Scriptures, treating it as inſufficient, obſcure, and imperfect; tho' it be the only Book that has been divinely inſpired on purpoſe to conduct us in the way to Heaven, and to be, as the Royal Prophet declares, *a Lamp unto our Feet, and a Light unto our Paths.* Yet the Church of *Rome*, ſuppoſing this divine Writing inſufficient and imperfect, takes the Liber-

ty to forbid the reading it, to add to it, and to mix humane Traditions with it, without fearing those terrible Threatnings, *Rev.* xxii. 18, 19. — *I testifie unto every Man that heareth the Words of the Prophecy of this Book, If any Man shall add unto these things, GOD shall add unto him the Plagues that are written in this Book: And if any Man shall take away from the Words of the Book of this Prophecy, GOD shall take away his part out of the Book of Life, and out of the holy City.* This, Sir, is what should make all your Priests tremble, if they took the Pains to read the holy Scripture. But that's a Study with which they don't much fatigue their Spirits: Instead of applying themselves to so important and necessary a Study, they study nothing but the Traffick of their Shop, and the Art of getting Wealth without Pains or Labour.

I have my self been an Eye and Ear-Witness of the Priests scandalous and impious Trafick; being call'd one Day to separate two of 'em, who had seized one another by the Throat at *Brussels*. A Vicar having received Money for a Hundred Masses, at Six-pence a piece, and having agreed with the Chaplain of our Regiment to say them for him at a Groat; another Priest hearing of it, took the Bargain out of the Chaplain's Hands, offering to say the Masses for Three Pence. He got the Business, for the Vicar desired nothing so much as to be a Gainer. The Chaplain meeting with this last Trader at the Tavern, abused him; they collar'd each other, and had certainly strangled one another, if I had not separated them. They referr'd their Difference to me, and I ordered that the Vicar should let the Three-peny Priest say but Fifty Masses, and that the Chaplain should be paid for the other Fifty, at the Rate of Four Pence, as they had agreed, and that Two Quarts of Wine should be brought in upon the Bargain. This is the Trade the Priests drive with that so great, so sublime, and lofty Mystery the Mass. If they

they believed themſelves, that it was a Sacrifice ſo holy, it is not poſſible that they ſhould make ſo publick a Trade of it, nor that they ſhould offer it for Horſes, for Cows, and for Swine, and that they ſhould make Dogs aſſiſt at it in Rank and Ceremony, which I could never have believed, if I had not ſeen it with my Eyes, one Day when I was at the high Maſs of St. *Hubert*, which was ſung at St. *Saviour*'s Church in *Bruges*, where I ſaw above Two Hundred hunting Dogs placed in order before his Altar; and as the Huntſmen their Maſters began to ſound their Horn by way of Devotion, when the Prieſt elevated the Hoſt and the Chalice, all the Dogs ſet up ſuch a loud yelping, that it ſeem'd as if one had been at the Sabbath of all the Devils in Hell, and as if the God of the Maſs had been a wild Boar, or a Wolf; they had put themſelves into ſuch a Fury, that 'twas to little purpoſe that the Prieſt ſung *Dominus vobiſcum*. They had no Regard to him, nor to his *Latin*; and tho' their Maſters almoſt knock'd 'em at Head, they could never put 'em to Silence, and their Muſick laſted to the End of the Maſs, when the Prieſt appeaſed them with a great Basket of holy Bread, cut into little pieces, which he diſtributed amongſt them, throwing abundance of holy Water upon their Bodies.

Monſieur *Iſembaart*, Prieſt of the ſame Town, and Chaplain of the Chapel of St. *Eloi*, gained a very great Reputation by ſaying Maſs before the Hunting-Day of that Saint, for the Cure of Horſes that have the Farcy, having grown very rich by the Income which that Saint's Hammer, which is kept there, brings him, which he is often obliged to carry to ſick Horſes to kiſs it; for which he has his Fiſt well daubed.

Father *Hennick*, a *Franciſcan*, has alſo diſcover'd a Secret whereby to bring a conſiderable Revenue to his Convent at *Bruſſels*, by means of a little Bell, which, he ſays, is the ſame that St. *Anthony* hung

about his Hog's Neck when he was in the Deſart: And that holy Bell is ſet in a Shrine, which ſtands upon the Altar of the ſaid Saint, before which the good Fathers ſay Maſs every Day, to preſerve that ſort of Animal from the Meazles.

Is is not then a deplorable Caſe, that the GOD of the Maſs is made the Inſtrument of ſo many Profanations and Cheats which the Prieſts and Monks invent every Day to bubble the poor People, and to pick their Pockets; and that they ſhould have ſo little Reſpect for him, as not to be aſham'd to make him come down from Heaven, when a pack of Dogs are making a horrid yelping around his Altar; that they ſhould ſet ſo light by him, and the pretended Myſtery of their Maſs, as to offer it in Sacrifice for a Horſe that has the Farcy, and for a Hog that is meazled; that they ſhould make Merchandiſe of it in a Tavern, and ſell it for Three-Pence, ſwearing and blaſpheming upon the Bargain! And what is yet more ſtrange, this God is frequently obliged to deſcend readily into the Hands of a Raſcal, who eats one, and ſhuts up another under Lock and Key, like a Criminal; and yet is it not poſſible for 'em to preſerve it from a Thouſand Misfortunes which happen to it; one while it's devour'd by Rats, another while it's ſtole, cruſh'd in pieces, and thrown into the Fens, and ſometimes worſe; for moſt commonly its Lot is to have a Houſe of Office for its Tabernacle, as it happened at *Bruges*, a little while ago, to the Hoſt which was ſtole and thrown into ſuch a Place, which has been walled round by Order of the Chapter, and the God of the Maſs condemned to remain there to the End of the World. In ſhort, this *Paſten* God is obliged to ſerve all the blackeſt Deſigns which the Malice of a diabolical Prieſt can invent, as he of *Bruſſels*, who was condemned to be hanged, who declared he had, out of Malice, conſecrated all the Bread in a Baker's Shop who lives in the Corner of the Place, called the

Place

Place of *Louvain:* 'Tis a Truth known to the whole Town.

I would fain know what Name one can give to ſuch Perſons, they ought not only to have the juſt Title of Traders, one may call 'em profane and impious Wretches, *Judaſes*, but *Judas* was an honeſter Man than they; for he repented of his Crime in having ſold his Maſter, but theſe Wretches manage him, put him to Sale by Auction, and ſell him continually; nay, they are not content with all this, their Debauchery, their Lazineſs, and Greedineſs after Gain are ſo great, that they put 'em upon forging an infinite Number of Crimes, of diabolical Artifices, Frauds, and infamous Profanations, whereof neither *Judas*, nor a *Conclave* of all the Devils in Hell were ever capable of thinking.

I'll alſo give you a very ſingular Example of the *Addreſs* wherewith the Monks abuſe the Superſtition and Bigotry of the People, in order to come by their Money. 'Tis of a *Domician* of *Antwerp* I am to ſpeak, whoſe Name is Father *Nicolas*, who in ordinary aſſiſts the condemned Criminals. There is not one of thoſe Criminals whom he does not charge to come, within Eight Days after his Execution, and reveal to him in a Dream whether he be ſaved or damned. This makes the People, who have been long accuſtomed to hear the *Reveries* of this Monk, to run in Crouds to his Church the Lord's-Day after the Execution of a Criminal, to hear the Sermon of the Revelations of the Perſon executed; and this is the uſual Text, *Inter patibulo ſuſpenſos vix damnatur unus; cum tamen mille e lecto decedentibus ſi ſalvatur quidam, utique erit ſolus.* i.e. 'Of an Hundred that are hanged, there is ſcarce 'one damned; whereas amongſt a Thouſand who 'die in their Beds, there is not above one ſaved.' The Year that I came out of *Brabant*, he reckoned up a Hundred and Forty of them who were all ſaved; and he who made the Subject of his Sermon

was

was condemned to Thirty Years Purgatory, according to his own Revelation, which had also assured him, that there were several Souls burning with his, whose neareſt Relations were then in his Auditory; upon which the good Father did not fail to repreſent, that thoſe Relations ought to praiſe God for the Mercy he had ſhown their Friends, and that it remained upon them to bring the Torments of thoſe Souls, predeſtinated to Glory, to a ſpeedy Iſſue; introducing one of thoſe Souls crying out with all his Might, *Miſeremini mei, miſeremini mei ſaltem vos amici mei, quia manus Domini tetigit me*; i. e. *Have Pity upon me, have Pity upon me, O ye my Friends; for the Hand of God hath touched me.* At the End of ſuch a Sermon the Money for Maſſes ſhowers into the Baſon like Hail at Midſummer.

Now, is it to be wonder'd at if People of that Temper remain in the Darkneſs of groſs Ignorance? The reading of and meditating on the Word of God is the leaſt of their Imployment: All their Knowledge is confined to the Trade of making their God, and traficking therewith, ſaying, that the Reformed read the Scripture with Prejudice; that out of the *Romiſh* Church there is no Salvation; that we muſt blindly believe what ſhe believeth; that the Pope is Jeſus Chriſt's Vicar upon Earth; that the Hugonots are Libertines, who deſtroy the Sacrifice of Jeſus Chriſt, aboliſh the Sacraments, hate the holy Virgin, deſpiſe the Saints, profeſs a Religion of Two Days ſtanding, invented by an Impoſtor, a *Debauchee*, which was whipt and publickly ſtigmatiz'd; that 'tis a Sect of Devils, and Ten Thouſand other Impoſtures, which they took great Pains to inſinuate into my Mind from my tender Years, and I muſt have expected to be damned if I had doubted of them. Are not they Monſters who vomit theſe Calumnies and Impieties, inſtead of inſtructing the People, and teaching them

them the Truths of Chriſtianity from the Word of God?

I have in my Hands written Proofs, that thoſe Gentlemen ſtudy a very different ſort of Writings; for I could ſhew a Letter from a Prieſt and Canon of *Bruſſels*, dated *March* 15. 1696. wherein he deſired me to buy, and ſend him as ſoon as poſſible, a Book, the Title whereof Decency obligeth me to conceal. He writ me theſe Words: *'Tis a Book which we are permitted to have, and is very uſeful to us in Confeſſion, to pluck out certain Sins to us unknown, which Shame maketh the Sex conceal, and which betray them into the Commiſſion of groſs Sacrileges*, &c. — How could I remain in ſo horrible a Religion after having diſcover'd the Impieties and Infamies which thoſe Prieſts and Monks exerciſe, even within the Place which they call the Tribunal?

But to cover the diſorderly Lives of thoſe Gentlemen, and in order to infatuate the People in Favour of them, the Biſhops of *Brabant* poſted an Advertiſement in the Year 1692. importing, that they granted Indulgences for Forty Days to all thoſe who ſhould ſalute ſuch Men in the Streets, and ſhew them Reſpect; which ſo heightened their Pride, that they were not aſhamed to *magnifie their Office*, by teaching in the publick Catechiſms, that if a Perſon ſhould by chance meet in his way a Prieſt with an Angel, he ought firſt to do Reverence to the Prieſt, and pay him his Reſpects, before he addreſs'd himſelf to the Angel; Is not this an unparallell'd Inſolence!

I might here mention ſeveral things which gave me Offence, and frequently put me upon making Reflections, before I had much ſtudied the Truth, as well in the Diſputes at which I have been preſent, as in the Sermons I have heard from thoſe Gentlemen. I ſaw at that Time but juſt a Glimpſe of the Truth; but now my Eyes are quite open, ſince I have been in a Condition to compare the Fables and Legends which thoſe Mountebanks

vent

vent in the Pulpit, as upon a Stage, with the truly Evangelical Sermons which I have the Happineſs at preſent to hear from the Miniſters of Jeſus Chriſt; the groſs Lies which they taught my Children did not ſatisfie me, but I concluded to deſpiſe them abſolutely, and even to look upon 'em with Horror and Deteſtation, when I could compare 'em with the Truth which they are now taught, and which they are clearly ſhew'd in the Word of GOD.

Among the things which gave me Offence in the time of my Ignorance, I remember a Diſpute which was one Day raiſed at my Houſe in *Bruſſels*, about the Euchariſt, between Colonel *Makay*, and a Canon of the Chapel Royal, who paſſes for a great Hiſtorian, and a learned Man, having been a Jeſuit 25 Years. We were ſeveral Papiſts, and very attentive. The Colonel, urg'd by the Canon, anſwer'd him, Sir, you are happy in having to do with a Soldier, you'll quickly run him a-ground; but to ſatisfie you, pray tell me, if one ſhould preſent you Two Hoſts, whereof one had been conſecrated by your own ſelf, and the other had not, by what Token would you know, and how would you diſcover which was that whereinto you pretend to have made the Creator of us all, the God who ſends forth the Thunder, to deſcend; and which of the Two Hoſts would you worſhip? The Canon, aſtoniſh'd and confounded, and as it were Thunder-ſtruck, remain'd in an extreme Diſorder, ſaying, *Sir, I have no Permiſſion to diſpute about ſacred things with the Reformed; you'll pleaſe to pardon me if we call another Subject.* I have underſtood ſince that, that if his Doctrine had been good and proveable, he had too much Wit and Knowledge to have let it ſtick there; but as that Doctrine is full of Abſurdities and Extravagance, and hath no other Foundation than the Fancy of Men, it is not ſurprizing that ſuch a Man ſhould be ſo ſuddenly put to a *Non-plus*, ſeeing the holy Scripture

aſſureth

aſſureth us, that Jeſus Chriſt being glorified, neither can nor ought to be in any Place upon Earth, ſince he hath aſcended the Throne. I have been convinced that the Prieſts forge to themſelves Gods out of the ſame Flower of which they make Cakes, and wherewith they ſeal Letters; as it happened in my Preſence when I was at the Siege of *Namure*; the Chaplain of the *Spaniſh* Regiment, in which I ſerv'd, was taking a Bottle with me and ſeveral other Officers, and ſaw in the Corner of the Suttler's Tent, where we were, a Cavalier of the ſame Regiment, who was very ſick; he ask'd him, whether he would receive the good God? the Cavalier anſwering, what he pleas'd; he cried, as he was emptying his Glaſs, ſay your *mea culpa*, and taking a gilt Copper Box out of his Pocket, he bid us kneel down; he advanc'd at the ſame time towards the ſick Perſon, put his Paſten God into his Mouth without any more Ceremony, deſiring the Cavalier to endeavour to ſwallow it without chewing, and then came and rejoin'd our Bottle. The next Day being in a Coffee-Man's Tent, one of the ſame Officers who was with us the Day before, ask'd him for ſomething to ſeal a Letter he was writing: He pull'd his Box of good Gods out of his Pocket, without thinking of it, and would have given the Officer one of thoſe Gods, but he perceiving immediately that it was the Box out of which the Chaplain had the Day before taken the Hoſt to give to the ſick Perſon, cried out, *Jeſus Maria*, What d'y'do! The Chaplain confounded, and trembling from Head to Foot, ſaid, he had opened one Box for another, and conjur'd us by Tears and Intreaties not to ſpeak of it to the Colonel, whom he dreaded much more than he feared GOD. In good truth, Sir, if theſe Prieſts were perſwaded that the GOD, before whom the Angels veil their Faces, was in their Boxes, would it be poſſible that they ſhould thus outragiouſly af-

front him? But as they make a Trade of their Prieſthood, they make their Gods ſerve all ſorts of purpoſes, even to poiſon whomſoever they think fit. I kept all theſe things in my Heart, and have often had them in my Mind, when reading the holy Scripture, the leaſt Verſe of which my Confeſſor would not vouchſafe to explain to me.

I found ſtill, as I read, ſeveral things which gave me a terrible Diſguſt to the *Romiſh* Religion, finding, for inſtance, that in the Catechiſm of the Fathers Jeſuits at *Utrecht*, my Daughters were taught, that one ſingle conſecrated Hoſt contains as many Bodies of Jeſus Chriſt, as it hath imperceptible Points, and that each of theſe Points contain the whole Body and Blood of Jeſus Chriſt, as fully as it was upon the Tree of the Croſs; and that every Drop of conſecrated Wine doth ſo; but on the other Hand, if a Prieſt ſhould, through Miſtake, give me Twenty conſecrated Hoſts ſticking together, they would all contain but one only Body of Jeſus Chriſt; I could never comprehend ſo great a Number of Contradictions expreſs'd in ſo few Words; and tho' I was then ignorant that this Sentiment is directly contrary to what is taught us in the holy Scripture, the bare Light of Reaſon and good Senſe made me obſerve the Abſurdities and Contradictions wherewith this Doctrine of the *Romiſh* Church abounds, hinder'd me from believing it intirely, and raiſed great Scruples and Doubts in my Mind.

My whole Life would not be ſufficient for me to write over all the Stories, Inventions, and Cheats which I have ſeen practis'd as well by the Prieſts as by the Monks, nor to relate the Legions of Superſtitions and Extravagances, in the Worſhip of that Church, which have ſtruck me with Amazement, even before I had Light enough to aſſure my ſelf that they were indeed Superſtitions and Extravagances: You ſhall judge of it by the following

lowing Relation. You know, Sir, how fond I was of the Worſhip which all *Flanders* pays to the holy *Virgin*, and how much I was taken up therewith in your Company, (as well as with the Care of going every *Friday* to worſhip the Four Hairs of Jeſus Chriſt's Beard, which they ſay are in the Chappel of the Earls of *Flanders* at *Courtray*) and how much time we fooliſhly loſt in viſiting her Chappels to implore her Aid when I needed Succour from above, by procuring Maſſes to be ſaid to her, and Candles to burn before her principal Images, as our Lady of good Relief at *Bruſſels*, that of *Coberque*, that of the *Lake*, and the little Lady of *Craquignan*, are eſteem'd to be: When I paid them divine Honours before the Hugonots, I uſed to alledge to them, for a certain Proof of that Duty, what I read upon that Subject in the Pſalter of our Lady, printed at *Bruſſels* in the Year 1682. and approved by the Doctors.

One Day a *Scotch* Gentleman, who was a Hugonot, having obſerv'd that I made a longer Prayer to one Virgin than to another, ask'd me the Reaſon of it. I told him that that Lady had much more Power than the other; that not one of thoſe who put their Truſt in her, ſhall ever periſh; and for the Proof of all this, I made him read in my Pſalter, intituled, *The Paradiſe of Chriſtian Souls*, theſe Words, *in Fol.* 15. Verſe 9, 27, 47, and 72. *Invoke only the Name of* Mary, *and all ſorts of Graces will come to your Relief. There is nothing comparable to her, neither in the Heavens, nor upon the Earth. Salvation, and Glory, and all the Gifts of GOD, are in her Power, and ſhe diſpoſeth thereof according to her good Pleaſure. 'Tis to you alone, that all the Glories, Thankſgivings and Voices of Praiſe are due; and you have ſo loved me, holy Virgin, that I ought to return you a Thouſand Thanks for having deliver'd your Son unto Death for me*, &c.

He return'd me my Book with a Silence of Contempt, which I took for Admiration; but ſince I have applied my ſelf to the holy Scripture, I have obſerv'd, that ſuch a Worſhip is not only falſe and groundleſs, but poſitively contrary to that divine Writing, injurious to the Glory of Jeſus Chriſt, and to the wiſe Piety of his holy Mother, and that my Pſalter is a horrible Collection of Profanations of the Word of GOD, and Sacrilege; wherein they give all the Glory of the Creator to the Creature: I ſhall beg Pardon for it all the Days of my Life of that great GOD, who is the only Creator of Heaven and Earth, and the Redeemer and Saviour of the Church, whom I acknowledge to be the only lawful Object of my religious Worſhip and Adorations.

Here is another Relation which will ſhew you, if you will but reflect upon it without Prejudice, how far the Folly and Extravagance of the Monks carry them, what Farces they act upon thoſe very Altars whereon they pretend that GOD deſcends in Body and Soul; and in ſhort, what Character the Preachers of the *Romiſh* Church deſerve, as well as their Sermons, and particularly what Judgment we are to paſs upon the Devotion to the holy Virgin, and the Foundations whereon it is built.

The laſt *Chriſtmaſs* I kept at *Bruſſels*, being at Maſs in the Church upon the Sand, after having there admired, as every Body elſe did, Half a Hundred great waxen Figures, dreſs'd in all ſorts of Colours, and placed in order upon the high Altar round about a Repreſentation of the Nativity of the Child JESUS, all thoſe Figures, by the Help of Springs, which were play'd behind the Altar, fell a dancing with great Vigour at the Time of Conſecration. Even the Ox and the Aſs cut ſeveral Capers in the Preſence of Jeſus Chriſt; and after their Friſks were over, turning towards the little Child, they fell upon their Knees, at which all the People ſtood in Admiration. What

do

do you call all this, if it be not a turning the Chriſtian Religion into ridicule, and changing its moſt auguſt Myſteries into a Farce and Play? Is this a proper Method to perſwade the People of the Son of GOD's coming in the Fleſh to redeem us by his precious Blood, and to inſpire them with the Reſpect and Veneration which they ought to have for ſo ſublime and adorable a Myſtery? Can one by theſe Puppet-Shows inſtruct them in the ſpiritual and heavenly Truths which are not expos'd to our Sight, but are the Object of our Faith? How different from this is the Conduct of our zealous Paſtors! who preach the Word of God, and deliver the glad Tidings of the Goſpel to their Flocks, and inſtead of diverting them with ſuch Apiſhneſſes, edifie and comfort them, by teaching them the Deſign and End of the Incarnation of Jeſus Chriſt, and propounding the Myſteries of Religion, and the ſupernatural Truths whereon our Comfort and our Hopes are founded, to the Eyes of their Underſtanding.

After Maſs was over, I attended the Sermon of Father *Alijs*, a *Carmelite*, who preach'd that Day upon the coming of the Son of GOD. After a long Encomium upon the Ox and the Aſs, who had juſt then acknowledg'd Jeſus Chriſt before all the World, for their Creator, and had kneeled down before him, his holy Mother, and St. *Joſeph*, he ſaid, the Child Jeſus had ſhewn Mankind, at his Birth, that he was free from the Sin of *Adam*, by a remarkable Particular which may be obſerv'd at the Birth of all Children, but was not found in Jeſus, and that is, that every Male-Infant that comes into the World, pronounceth always the Letter *A*, in its crying, which is the firſt Letter in *Adam*'s Name; that the Girls pronounce the Letter *E*, which is alſo the firſt of *Eve*'s; but that the Child Jeſus had never cry'd *A*, nor *E*, to ſhew that he was conceiv'd without Sin, as well as his holy Mother; for which

Rea-

Reaſon all thoſe who, during the time of the holy Virgin's lying-in, pronounce theſe Words, *Vivat Jeſus & Maria ſine labe concepta*, happening to die within the ſaid time, the holy Virgin aſſiſts them in Perſon at the Hour of Death, and conducts their bleſſed Souls before the Throne of her Son, ſaying, *Theſe are my Servants, who ſaluted me during the time I bear you.* This *Carmelite* added, this terreſtrial Trinity of *Mary*, *Joſeph*, and *Jeſus*, in the time of the Nativity of *Jeſus*, maketh the Happineſs and the Glory of all thoſe who call upon them.

This ſame *Carmelite*, about Fifteen Years ago, had the *Addreſſe* to ſnap Seventeen Thouſand Livres from Mademoiſelle *Vande Branden* of *Bruſſels*, when ſhe was on her Death-Bed, aſſuring her, upon the Character of a Brother of the Virgin *Mary*, that in Acknowledgment of that Liberality, the miraculous Lady of *Naples*, which they poſſeſs'd in their Convent, would take a very particular Care of her Soul; and that he durſt ſwear ſhe would take it out of the Flames of Purgatory within Four and Twenty Hours after its Separation from her Body. That that holy Virgin was obliged to do it, and had promiſed to St. *Simon Stock*, the Father of their Order, when ſhe appeared to him, that ſhe would do this for all the Souls of thoſe who ſhould take Care in this World to do good to the Order of her Brethren. The Monk forged all theſe Lies impudently to rob the Heirs of that credulous Girl of their Money.

This is the way thoſe Monks heap Money together, by making uſe of the Name of the Virgin *Mary*, and of her pretended Miracles. You could ſpeak more learnedly upon this Subject than I, Sir, inaſmuch as when you were dangerouſly ſick, the *Auſtin* Friers of *Courtray* did not ſtir from your Bed's-Bolſter, but bound abundance of

of *Agnus Dei's*, and other Rags, which they ſaid were Reliques of conſequence, about your Neck, Arms, and Legs; and after they had thus bedeck'd you, they gave you no Reſt till you had promiſed them Eight Thouſand Livres, to rebuild their Chappel of our Lady of *Groening*, whoſe Image you held in your Hands, which they made you kiſs inceſſantly, crying to you, Sir, ſay continually, *Sancta Maria mater Dei ora pro me*, aſſuring you, that that good Virgin ſtretch'd forth her Arms to you, and that upon the Promiſe you had juſt then made her, ſhe had built you a Palace in her Paradice.

You know therefore, and better than I, that one might write great Volumes of ſuch Relations, which would be very true, as well as very ſcandalous; for which Reaſon its needleſs that I ſhould relate all thoſe that might occur to my Mind. In ſhort, God has granted me the Grace to read his Word, and to ſee that it is perfectly oppoſite to the Traditions, Legends, Doctrine and Worſhip of the *Romiſh* Church: And do you think it ſtrange, Sir, that I have at length thought of retiring out of the Gulf of the Superſtitions, Idolatries, and Antichriſtianiſm of that falſe, tho' pretended Catholick and Apoſtolick Church, to enter into the true Church of Jeſus Chriſt, where he is *worſhiped in Spirit and in Truth*? Ought I to have delay'd one Moment imbracing ſo pure and ſo Evangelical a Religion as is the Reformed, after my Paſtors had ſhew'd me the divine Excellency thereof, as well as the Neceſſity of giving Glory to GOD, and no longer holding his holy and ſaving Truth in Unrighteouſneſs? *Come out of* Babylon, *my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues*, Rev. xviii. 4. *To Day if ye will hear his Voice, harden not your Hearts*, Pſal. xcv. 7. Heb. III. 7, 8.

I con-

I conclude, Sir, with renewed Thanks for the Care you have been pleas'd to take to ſell my Houſe of *la Motte*, you'll know by the ſincere Confeſſion I here make to you, and by the Proofs which have convinced me of the Falſeneſs of the *Romiſh* Religion, and of the Truth of the Reformed, that I am not ſo abominable, nor ſo heretical as you ſay I am; and that I have no great Regret for abandoning what I have in the Hands of thoſe People, who, you obſerve, would willingly cut me in pieces: I believe indeed, that if they ſhould catch me, they would uſe me no better than the *Jews* did St. *Stephen*, for having told them their own, which made them ſwell with Rage, and gnaſh their Teeth againſt him. If that ſhould ever happen to be my Caſe, I promiſe you, that without ſaying a ſingle Word to your good Lady of *Groening*, to whom you recommend me, I ſhould ſay, when dying, as he did, and without ever ſetting Foot in Purgatory, *Lord Jeſus, receive my Spirit*; I'll pray him *not to lay this Sin to their Charge*; however, I hope in GOD, I ſhall find a Chapman, who will give me above what it is worth. I have learned to traffick in a Way which you know not, which is performed by that very Means which is deſign'd for my Hindrance, *ſcil.* that none of your People will buy any thing of me, out of Hatred to my Converſion, fearing leſt if they ſhould purchaſe the Eſtate of an excommunicate Heretick, all the Hobgoblins in the Country would come and keep their Sabbath there. 'Tis, you muſt know, that GOD hereby calls me to anſwer more fully the Character of the Man in the Goſpel, who, having *found the hid Treaſure*, and the *rich Pearl* of the Kingdom of Heaven, *went for Joy and ſold all that he had*, and bought it. GOD grant that my Faith may be raiſed to the Degree neceſſary to enable me to take thus cheerfully the Loſs of

thoſe

thoſe Goods which remain'd to me. If I muſt ſuffer *for his Sake and the Goſpel's*, I think my ſelf happy, knowing that I have a better Inheritance in the Heavens, which is permanent, and which no Man can take from me, deſpiſing all things, with St. *Paul*, for the Knowledge of Jeſus, *Phil.* iii. Ver. 7, and 9. being aſſured that thoſe who ſhall forſake all for his Sake and the Goſpel's, *ſhall receive an Hundred-fold, and ſhall inherit everlaſting Life*, Matth. xix. 29. This, Sir, is all the Inheritance I ſhall take any Pleaſure in, leaving to my Children, whom you ſo much bewail, and who were the firſt who taught me to ſay with *David*, Pſal. xvi. 5, 6. *The Lord is the Portion of mine Inheritance, and of my Cup: Thou maintaineſt my Lot. The Lines are fallen unto me in pleaſant Places: Yea, I have a goodly Heritage*: This is what we feel in the Acquiſition of the Truth and a good Conſcience, with the ſufficient, tho' narrow Subſiſtance for the Body, wherewith the charitable Relief of the NOBLE AND MIGHTY LORDS, OUR LORDS THE STATES OF THIS PROVINCE, hath ſupported us, and given us Ground to hope, that the LORD will take Care for the reſt.

All theſe Conſiderations ſupport us under the Trials to which the Providence of GOD calls us, and particularly in thoſe which befal us from the Enemies and Perſecutors of the Truth. We have the Misfortune to be of a Parentage, who are implacable towards the Reformed Religion, and thoſe who imbrace it. We know from good Hands, that the Prieſts and Monks, who are related to us, have forged all the Calumnies and Impoſtures they have been able to contrive, in order to blacken us; and have put in Practice all the Inventions and Subornations whereof Men of their Character are capable, to make me fall

into their Snares, inviting me, and even compeling me to put my ſelf into their Hands, under falſe Pretences, and in falſe Hopes. They and our other Relations have ſhew'd us by overt-Acts, how far they are carried by their Hatred and Fury againſt us, and farther convinc'd us of it by Letters full of bitter Revilings and cruel Threats. They have even had the Confidence to aſſure me, in an inſulting manner, that they would have my Children taken from me, and that nothing could prevent their doing it. All this excites our Pity, but doth not raiſe our Fear. We have Reaſon to ſay with the Royal Prophet, *Tho' my Father and my Mother ſhould forſake me, yet the Lord will receive me.* We happily experience the Truth of the Promiſe which Jeſus Chriſt makes to *thoſe, who, for his Sake, ſhall leave Father, Mother, Brother, Siſter, Wife, Children, Houſe, Fields.* Our unnatural Parents are cruel enough to be willing to renounce that Title with reſpect to us. They are loſt Parents to us: but we have Reaſon to comfort our ſelves upon this Loſs. It is abundantly made up by the good Number of ſpiritual Parents we have acquired. We have found in theſe happy Provinces, Fathers and Brethren who are a ſingular Comfort to us, giving us evident Tokens of their fatherly and brotherly Love; for which we ſhall for ever preſerve all the Gratitude we are capable of. We ſhall never ceaſe to pray for the HIGH AND MIGHTY LORDS OUR LORDS THE STATES GENERAL, as alſo for the NOBLE AND MIGHTY LORDS OUR LORDS THE STATES OF THE PROVINCE OF *UTRECHT*, who have honour'd us with their Protection and Aſſiſtance, and in general, for all the illuſtrious Bodies of the united Provinces, that GOD will be pleaſed to take them under his holy Protection, and encompaſs them round about with his Providence, as with a Wall

of

of Fire and Braſs; for our particular Paſtors, who have taken the Pains to inſtruct us, and put us into the way of Salvation, and take daily Care of the Education of our Children; and in general, for all the Paſtors of the Church, whereof we have the Honour and the Comfort of being Members, that He would heap upon them his moſt precious Bleſſings and Graces; and finally, for all thoſe who have generouſly comforted, reliev'd, and ſupported us on ſeveral Occaſions. I pray alſo with all my Heart for you, my God-Father, that He will pleaſe to open your Eyes, Sir, as He hath opened mine, that you may no longer *call that unclean which God hath cleanſed*, Acts x. 15. And that cleanſing your ſelf from all your Superſtitions and Idolatries, you may *obtain like precious Faith with us, through the Mercy of our GOD and Saviour Jeſus Chriſt.*

I am, *&c.*

FINIS.

Advertiſements.

POpery Diſplay'd: Or, the *Church of Rome* deſcribed in its true *Colours*. Being a faithful Deſcription of the *Romiſh Religion*, and Compariſon of it with the Reformed: Shewing the *Proteſtant* Religion to be the ſafe Way to Heaven, and that of *Rome*, the moſt Unſafe and Dangerous. For a Warning to thoſe who would be ſaved, to ſeparate themſelves from that *Corrupted Church*.

The Maxims of the *Popiſh Polity* in *England*; with the Means to ſtop its Progreſs. To which is added, an Abſtract of ſeveral Letters written by the Reverend Dr. *Talbot*; in which many of the Artifices uſed by the *Popiſh Miſſionaries* are detected.

The Hiſtory of the *Inquiſition*, with an Account of the Cruelties exerciſed therein. Written by one of the *Secretaries* to the *Inquiſition*.

A Faithful Account of the Cruelties done to the *Proteſtants* on Board the *French* King's Galleys, on the Account of the Reformed Religion.

A Specimen of Papal and French Perſecution; as alſo of the Faith and Patience of the late *French* Confeſſors and Martyrs.

The Marquis *de Langalerie*'s Reaſons for Renouncing the Popiſh Religion: With the Diſcourſe Addreſſed to him in the *French* Church of *Frankfort* upon *Oder*, at his publick Abjuration of the Errors thereof.

An Abſtract of the Hiſtory of the cruel Sufferings of the bleſſed *French* Martyr *Louis de Marolles*, from his Condemnation to the Gallies, to his Death in the Dungeon. Tranſlated from the *French*. To which is added, a Relation of the Barbarities lately exerciſed towards ſeveral Eminent Perſons at *Montaubon*, in a Letter dated *Jan.* 29, 1713.

An Account of the Sufferings and Death of the faithful Martyr Mr. *Iſaac le Fevre*, an Advocate of Parliament, who, after 18 Years Impriſonment, died a Slave in the *French* King's Gallies.

All Sold by *Joſeph Downing* in *Bartholomew-Cloſe*.

a Catalogue of pamphlets &
Satyrs.

The holy monopoly or a new
conveyance of an old grant
Sign'd & Seal'd above proving
ye clergy to be ye Natural Lords
of all ye women & Landin great
Brittain & ye rightfull occupiers
of both in right of all Lay —
dent rolls not to ever a valuable
pamphlet. —

The tribe of Issachar or an
argument to prove ye Laity have
a right to no liberty &c of being
Slaves to ye clergy.

The unreasonableness of under-
standing ye Scripture.

The Innocence of perjury &
Rebellion on one side.

The clergy reformid a very
valuable piece.

Dii multum[illegible] desideratum

Extract
October 23d 1739

yesterday there was a great
number of papists from all
parts of London & places
adjacent to pay their adoration
at ye shrine of St Edward ye
Confessor in westminster Abby
& Cakes